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THE OBERLIN THEOLOGICAL REVIEW

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OBERLIN THEOLOGICAL REVIEW

Volume 1 Number 2

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The Oberlin Theological Review is published by the students of the Oberlin Graduate School of Theology, Oberlin, Ohio, three times a year.

To Warren Edmondson

Friend

Christian

Fellow Student

We Dedicate This Issue

Warren Edmondson (1918-1943)

Warren Edmondson was twenty-five years old, and had just passed his second wedding anniversary, when he met with the tragic accident which caused his death. Our first thoughts, after the sharp pang of personal grief and loss, were of the great promise which his life held forth, and which was so cruelly frustrated. Under appointment as a missionary to India, on his way East where he expected to study the language and customs of his prospective field at Hartford, before setting sail next spring with his wife and with an experienced missionary of his church—surely it was not the will of God that such a consecration should be unfulfilled, such plans should be thwarted!

Second thoughts, a shade more consoling, were of Warren's unusual maturity, which gave an extraordinary completeness to his short life, and prepared him as few young men would be prepared to step out suddenly into the Unknown. One remembers a remarkable paper he wrote last spring for the seminary on "the Christian Life," setting forth the stages in the birth and growth of a Christian soul as though he were a veteran pastor who had shepherded more than one generation along the way that leads to life. And the impression of maturity would not be ungrounded, for Warren had had long experience in Christian work, for so young a man. While earning his way through Anderson College, he learned to meet and talk with all sorts and conditions of men; and he took an active part in evangelistic meetings while travelling about with the College Quartette. Among other early experiences in Christian work which he listed on his Oberlin application blank were the following: "Choir, Sunday School teacher, song leader, Young People's work." At Loudonville, where he was pastor during his three years in the School of Theology, he had difficult problems to meet which might have taxed the skill and patience of an older man; but he met them with wisdom, unperturbed. Without slighting his school work, he found in his rural parish not merely a "temporary charge" or convenient "preaching point" but a veritable mission field. The sense of mission which came to him and to Frances in this rural parish later deepened into a specific missionary call, confirmed by their Mission Board, who thereupon sent him on an extensive speaking tour among the Churches of God in the Middle Western States. This tour proved to be the final climax of a truly single-

minded life of Christian Faith, testimony and service. There was a completeness and maturity about that interrupted career which few long lives could equal.

Yet this cannot be our last thought. Such a life may be complete and beautiful in itself, but it also demands completion from others. This has already been its effect in Loudonville, where Jim Trimble reports a general stirring among those who had been touched by the sincerity of Warren's message and influenced by his life, but who had not hitherto made a clear decision to follow the Christian way. This has also been the effect upon more than one of Warren's friends and class-mates in the School of Theology, who have added to their own previous sense of calling an explicit hope to fulfill in their own ministries the unfulfilled promise of Warren's. We hope that the knowledge of these things may help to sustain Frances in her grief, and help her to knit up again the broken strands of her life, for they seem to indicate that God is already beginning to overrule this tragedy, and turn its evil into good.

Warren's funeral sermon was preached by Rev. William Fleenor, a former missionary to Syria, pastor of the South Side Church of God in Anderson, Ind., under whose ministry he was first led into the church. To his old pastor and former teachers, to all his friends and associates in the Church of God, and above all to his parents and immediate relatives, we send our heartfelt sympathy, and we share with them our faith that this strong, consistent, honest young life is not at an end. Warren Edmondson lives, both in our lives and before the face of God.

—WALTER M. HORTON

The Dean's Page

Dear Friends,

As this copy of the Review goes to press, we are facing the most fateful moment of our lives. The tremendous productive effort of the long dreary months since Pearl Harbor is beginning to tell and we are coming to the hour when we shall have to face the Italian, German, and Japanese peoples not as enemies but as those who have won a war and have the power to fix the peace. In what spirit shall we face that hour?

Shall we seek revenge? Warsaw, Lidice, Coventry, Nanking cry out. They are eternal symbols of the unrestrained brutality with which this war has too often confronted us. They tempt us to believe that only the infliction of ruthless penalties can make for peace in a world where millions have been ready to follow a leadership which planned ruthlessly. We must not fall before this temptation for revenge is a two-edged sword destroying those who plot it as well as those against whom it is planned.

Shall we be satisfied with punishment? Many are demanding an eye for an eye, a punishment that fits the crime. Surely punishment must be inflicted. Justice demands it and without justice there can be no peace. But, it must be more than the punishment of the few for, though the Hitlers, Mussolinis, and Hirohitos are greatly to blame, their power to do evil was not derived from those who were innocent victims of tyrants but from morally responsible individuals upon whom the penalties of their acts of commission and omission must be visited.

However, a just peace demands more than punishment of the many and the few. It calls for mercy—mercy that stems from the knowledge that we, too, are at fault and so seeks to be remedial. "Remedial" is the important word, the practical word. There is nothing self-righteous about it. It is not sentimental. It is sincerely friendly and honest. It points to the necessity of patient understanding, of the second mile, of the discovery of ways by which in Lincoln's phrase we can destroy our enemies by making them our friends. It is the Christian Word back of which you and I must muster every available Christian resource and do it now for "it is later than we think."

Yours trustfully,

Thomas Wesley Graham

P. S. The days ahead will be great days for the Christian ministry. Press that home to your best high school boys. The church will need their leadership.

Five Claims Upon Christians In Meeting Negro-White Adjustments

Leonard A. Stidley

Racial conflicts constitute an ever present volcano in society. Like a large volcano in a populated area the eruptions are disastrous to all, but unlike a volcano the eruptions are not "acts of God," "but acts of man." Unfortunately too many people seem to be willing to wait for the volcano to erupt and then to seek to protect themselves and their own in a battle for existence.

Christians have affirmed beliefs in the "brotherhood of man" and the "Fatherhood of God." These beliefs have been the motivation to make real the Kingdom of God upon earth. The missionary enterprise has been a testimony to the efforts on the part of Christians to cross lines of culture, race, and systems of morality. Let it be stated to the honor of the Christian movement that Christians have been pioneers in seeking to establish more harmonious relations between races. Christians have had religious insights to see beyond race and color, but they have not always had the corresponding moral insights and courage to make real their religious visions. It has frequently been easier to formulate plans of brotherhood than to be brotherly. It has always been easier to accept general principles of behavior than to apply the principles.

The daily press on June 22 of this year carried accounts of a race riot in Detroit, Michigan. This conflict brought about the death of twenty-five Negroes and nine whites, and injuries to hundreds of Negroes and scores of whites. It has been estimated that one million man hours of labor were lost, and property damage amounted to several million dollars. But in addition to these tangible losses there was inestimable damage to Negro-white adjustments. Poisons, which had been hidden in accepted behavior patterns, in insidious prejudices, in long standing fears, in distorted economic positions, in inexplicable misunderstandings, and in encrusted religious verbiage, were thrown out upon society. In this race riot the world saw twentieth century man in one of his self-destructive volcanic tantrums.

The contributing factors to the Detroit episode are present in varying degrees wherever members of the two races mingle. The sign, "It Can Happen Here," burns night and day in most communities. The practical

question for a Christian to consider is: "What claims do these social maladjustments between persons of different color make upon me because I seek to be a Christian?" It seems to the writer that there are five claims made upon Christians, Negro and white, in their personal and social interracial relationships.

The first claim is that Christians know the facts in specific situations in regard to Negro-white adjustments. These situations may be worse and they may be better than they appear, but glossing over the brutal facts never eradicates these. There is no place for rumor. It is difficult to rely upon information which comes through biased and distorted channels. The securing of unbiased and objective information is an inescapable claim upon a Christian.

But there are two statements which are heard frequently among white church members and which show some difficulties in securing facts in regard to Negro-white adjustments. The first statement is, "I myself have no prejudice against Negroes." With all sincerity some people believe this declaration. Let us hope there is a kernel of truth in this self-criticism. But this statement is more likely to be a faulty evaluation of self for two reasons. In the first place man is a social being and a social product. His own personality is joined with others and with community institutions. Man is not an abstraction, but a community of selves. Where will the line be drawn to determine whether a person has prejudices if the ethnic group, the institutions, and the society of which he is an integral part have some prejudice, have erected some barriers against certain people because of race and have sanctioned unequal treatment of persons because of color? Each individual has certain selves which definitely accentuate the present tension between Negroes and whites. One cannot be a self of much community importance and be without prejudice in some of his community expressions. But there is a second reason to question the statement. Even if a line might be drawn substantiating the case that a person had no prejudice, the statement would still be open to question. Some years ago a student in education devised a test of fair-mindedness and found no one free of prejudice as far as his instrument could measure. He also found that in a sampling of ministers of a certain major denomination, thirty-seven per cent of the opportunities to share prejudice were taken by these church leaders. It seems to be nearer to the truth to admit the existence of prejudice than to proceed on the basis of self-righteousness. "All have sinned and come short of the glory of God."

A second statement which obscures getting the facts objectively in Negro-white relationships and which is frequently heard is, "The South will have to change its ways in dealing with Negroes." This statement

may be true, but it is frequently used to obscure the main issue and to relieve an individual of responsibility. The main issue is not one of geographical location, although this may accentuate some moral conflicts, nor is the main issue one of customary historical behavior patterns, although these may be potent. Rather is the main issue the inter-relationships of persons regardless of where they may be or when they may live. The Christian ethic is either universal or its claims are false. The stark truth, so it seems to the writer, is that no community has met the issue fully, or there would be no need for considering the problem. Christians ought to find no comfort in what others fail to do, but ought to be the first to ascertain the actual relationships between persons of different races. This is one claim which is placed upon those who seek to be Christians.

There is a second claim, closely related to ascertaining the facts. For all the clashes, tensions, misunderstandings and maladjustments between persons of different races in the past, and potential in the present, as well as moral conditioning for future action, there is need for repentance. No one has "clean hands and a pure heart" in these situations. Repentance is the basis of the Christian gospel and makes possible an attitude of mind that will facilitate positive steps. Repentance enables one to purify his own motives, to see himself as one in need, to get perspective, to clarify the part he may play in subsequent work. The prodigal son had keener perspective than the older son who remained at home. There is a claim upon Christians, individually and collectively, to repent of all that has worked and is now working against the harmonious adjustment of races.

Repentance enables Christians to see a third claim which the inter-racial tensions make upon them. There is the claim to a positive faith in better relationships. Part of the difficulty today is in what the members of each race think about the other. Many white persons are content to believe that Negroes ought to be segregated, that Negroes are to be kept in their place, that Negroes can't make the grade, that Negro-white adjustments will never be satisfactory, that "brotherhood of man" is not possible. Some Negroes believe that they cannot expect a fair deal from whites. Some older Negroes believe they must play the role of "Uncle Tom." Some younger Negroes believe they are justified in "fighting to get their places." A Christian does not believe that brotherhood is a shibboleth, or an intellectual proposition, but a definite, concrete, incarnate relation between persons. Whenever a Christian lacks courage and insight to assert this faith, he, like Peter, follows his Lord afar off. A Christian is called upon to have a credo concerning man and that credo cannot be less than the "assumption of Jesus that persons (regardless of race) are of infinite worth . . . and that . . . God is the Great Valuer of Persons." This credo does not mean that each person is

equal, but it does mean that each person has a dignity of his own, has certain inherent rights, and is not to be denied opportunities to "work, play, love and worship" because of an arrangement of pigment in his skin or that he be given these opportunities solely because of his race. The third claim upon a Christian in Negro-white adjustments is to believe that a harmonious relationship is possible and that the "Brotherhood of man" and the "Fatherhood of God" are realities. *Crede quod habes, et habes.*

The fourth claim upon Christians in racial adjustment is closely related to the third. For a Christian to believe in brotherhood and not to be motivated to realize this brotherhood is to deny the belief, and to be motivated by a lower drive than to do the highest intelligent, altruistic and unselfish good is un-Christian. The motivation of a Christian is not for self but for the reality of the Kingdom of God in which all share. The fourth claim upon a Christian is to purify his motives until love and love alone is dominant. He who is so motivated has no place for fear, hate, or mistrust. Selfish conflicts are the negation of love. One may grant that a Christian is called upon to undertake an "impossible possibility," and he in so doing will make many compromises, yet to seek less is to deny the core of his faith, that "Where love is, God is." In the last analysis a Christian holds that the motive of love, of positive goodwill, of unselfishness, is the expression of his own belief in a Christ, who lived and died by such motives. These motives have a claim upon Christians in Negro-white adjustments.

There is a final claim upon Christians in Negro-white adjustments and this claim is to actually "get something done." "Be ye doers of the word." The four claims all lead to this fifth, the actual establishment of better relations. To know how to improve situations and to do nothing is to make living subservient to knowledge. To repent of personal and social maladjustments and not make amends for these is hypocrisy. To believe that relations consistent with the "brotherhood of man" and the "Fatherhood of God" are possible and to be content with this belief is to divide artificially thinking and living. To have noble motives and not to express these motives in concrete actions is to corrupt the motives.

It would be impossible to list all situations in the Negro-white adjustments which make claims upon Christians. These will differ in various communities, but each person who seeks seriously to follow the Christian way of living ought to identify himself with some specific personal and institutional actions. Isolation is not a way of easing the tensions between groups, nor is it a way of meeting a "brother's claim." Below are listed some steps which cannot be overlooked if the situations in various communities are to be considered by Christians.

1. *Stand up and be counted.* Let Negroes and whites take positions before the local community in behalf of those claims which Negroes make.

(For a statement of such demands see the report of the Southern Conference on Race Relations, Durham, North Carolina, October 20, 1942.)

2. *Protestant churches need to experiment more radically in Christian Fellowship.* In some communities co-pastors (Negro and white) may be possible. In more communities, inter-racial Church Schools and Vacation Church Schools are possible. In all communities more and deeper contacts of groups are needed. Discussions of what each group expects of the other may be helpful, but such discussions without implementation to action are of dubious educational value. Let Protestant churches pioneer in race relations and not follow the present community pattern.

3. Most prejudices begin at home. Children are educated to fear and mistrust children of other races. *Children of both races need friendly inter-racial contacts, and need to share these with adults of both races.*

4. *Community committees* (through existing community agencies) *ought to see that existing legal, civil and political rights are protected and then go beyond these to establish clearer rights in economic, social and educational situations. The welfare of each person ought to be the concern of the community.*

5. *Steps need to be taken to adjust the economic inequality between members of different races.*

6. *Individual families ought to go as far as intellectual insights, moral standards, prayerful consideration will permit in making inter-racial contacts.*

7. *All professions need to be open to qualified representatives of both races; likewise educational opportunities leading to the professions.*

8. *Many situations demand a gradualistic approach.* But some situations demand *radical changes. Organized expressions of both gradual and radical approaches are needed.* Each person ought to work through that form of organization which best expresses his conscientious position.

9. *Small inter-racial groups may have deeper understanding than larger groups. Inter-racial, inter-faith, and inter-class groups are needed.*

10. All inter-racial relations do not need to be clear before the first steps are taken. *Faith is needed in the first steps and will be needed in later steps.* Take steps on immediate and also on long term adjustments.

The claims upon a Christian are many and exacting. But seeking to be a Christian is the way to a life more abundant. If harmonious adjustments between races constitute "the unfinished business of democracy," the Christian faith which has championed democratic living can do no less than help to finish the business and "democratize relationships between races." It claims to do more. Let Christians accept the claims.

The Parents of Detroit's Race Riots

Dr. Horace A. White

Since 1932, Detroit has been a smoldering volcano. Almost every intelligent public official, clergyman, and business man has known with increased awareness that Detroit would some day have to deal with racial outbreak. On June 20th and 21st, the volcano erupted and the lava of assault, arson, and murder spilled over into our streets.

A fight broke out on Belle Isle on the night of the 20th of June, after an unusually hot day. Many people went to the Island to get some respite from the intense heat of the city. There was an unusual number of Negro people on Belle Isle that day. It is understandable that they were there because they were fleeing from their over-crowded and dingy apartments—a bad situation made worse by the war. All day long there were skirmishes by groups of people over who should have the public lunch tables and the public pits for warming and cooking food. There were altercations between passengers on the busses going to and from Belle Isle. The busses were over-crowded, and over-crowded is putting it mildly—they were totally inadequate.

About nine thirty o'clock a fight broke out on the bridge that crosses the Detroit River to Belle Isle. There were two major stories about this fight. The Negroes say that white boys insulted a Negro girl, and the whites say that Negro boys insulted a white girl. At any rate, the result of somebody insulted somebody else, started a major fight with whites and blacks lined up against one another, in a bloody, senseless struggle. After little more than an hour of this barbarism and ignorance, the police got things under control; so they reported.

The Negro people felt frustrated and oppressed because there were no white arrests made at this time. The only people arrested were Negroes. In trying to overcome this sense of frustration, someone reported to the Negro Community a vicious lie to the effect that two Negro women had been killed, a baby's throat cut, and the body thrown into the Detroit River by white people on Belle Isle. As near as the story can be checked, about this same time, a story to the effect that a fifteen year old white girl had been raped by Negroes on Belle Isle, was traveling like wildfire through the white community.

About twelve o'clock midnight, Sunday, every white person that was found by roving bands of Negro youths, was beaten, and in some cases murdered. Store windows were smashed and stores looted. Along Woodward Avenue, the main thoroughfare of Detroit, and in the section where the all night theaters hold forth, Negro patrons were locked in the theaters to protect them from roving bands of white youths who were beating and mauling Negroes caught in that section. This sort of thing went on openly in the streets of Detroit for almost thirty-six hours. The police proved very ineffective. One public official, remarking about the scene of the riot said, "I did not believe people could be so low. We have not advanced much; we still do everything to our victims but eat them." Another public official standing near him said, "We don't eat them in Detroit, only because we have prosperity."

After many police were shot and many civilians were taken to the hospitals and morgue, the troops were finally secured, and they in turn, brought order and quiet. Men of good will, both white and Negro, rode among the rioters all day on the 21st of June, urging the thousands in the name of decency, fellowship, and democracy, to cease rioting: but their words were only "crying in the wilderness." With this short history of the rioting before us, we can now come to examine some of the fundamental causes of the riot. The reader must be warned that they are ugly, tough causes; tougher to handle even than the riot.

About 1932, the Black Legion got under way in Detroit, spreading its venom into public offices, labor unions, public schools, and churches. Its poison of race hatred and subjugation of Negroes and minority groups was not challenged by anybody until a few murders were revealed to be the handiwork of the Black Legion. The Black Legion talked against Negro progress, and insisted upon segregation in union activities. The "big" people in Detroit were not too much concerned. Only after the venom's spread had created not race hatred alone, but disgraceful murders and all manner of iniquitous acts, did the law enforcement agents move to crush it. It was put down, not because it would leave an already weak people weaker, but because it might endanger the ruling classes. The Ku Klux Klan, had its revival during this same period. Little was said about that, until it was discovered that the Mayor, County Prosecutor, and many others charged with upholding law and decency were listed among its members. By the very fact of their membership, they no longer represented the people, but only this bigoted minority.

For the most part, these conditions were the children of the depression which means children of fear. There was the fear of starvation; the fear of unemployment; the dread and disgrace that went with being on relief; the

fear of getting sick and having no money to have a doctor, except the city physician; the fear of not being able to hold a job, and consequently, not being able to hold one's head up with dignity.

The race riot was a child of poor housing. The Negro population, for the most part, is "tucked" away in a mile and a half square, in the lower side of Detroit. Here you find over-crowding, high tuberculosis rate, high syphilis rate, high infant-mortality rate, and extremely high delinquency rate. The recreational facilities are glaringly inadequate for the growing population in this area. It looks like this on the Negroes' side of the picture, but it looks equally bad for large sections of Detroit's white population. There are many white neighborhoods in Detroit that are in just as depraved a condition as the majority of Negro neighborhoods. Whites have come into Detroit from all over the South, and as many as ten persons live in houses that were planned for three and five. They find that their increased numbers "soak up" the meager recreational facilities. They have been taught that their condition of poverty and dejection in the south is a result of the Negro, and when they come to the north, they face that same conflict. They react in the same old pattern of discrimination and oppression of the Negro. Negroes have been taught, by the process of indirection, that their lot is caused by the malicious planning of the poor whites to keep them down, and that they (the poor white) do not want them to "arrive."

These feelings have expressed themselves in thousands of ways. On street cars, white people have resented paying their fares to Negro conductors. When asked why they refuse, they say, "If Negroes have these good jobs, what will our boys have to do when the war is over?" The Negroes, in some instances, have retaliated with verbal and even physical violence, because they too have the same fears. They ask, "Will not white people try to keep us out of these jobs when the war is over? They are trying to make it hard for us now, so when the war is over, they will have reason for discharging us."

After Pearl Harbor, there was a clear call from our government, to all of its citizens, for cooperation to produce, that we might win over a vicious enemy. Negro people heard this call with the same deep, unwavering emotion that every other citizen heard it. When Negroes applied at the factory gate after studying in defense schools, their skill was not needed; not because there was no skilled work to do, but because they were black. The shortage of labor finally caused them to be taken in, but at the very lowest level of pay and occupation. Finally, machinery was set up in Washington that sought to have Negroes integrated into the higher levels of employment such as: riveters, welders, machinists and the like.

This was a long hard fight for the Negro. It cost him a lot of money and a lot of emotional strain. When Negroes were finally put into these higher levels of occupation, white people, in many instances, struck and said that they would not work with black people. Many accused the Ku Klux Klan and the Black Legion of being responsible for the action of the whites. It is not necessarily so, however. The fear of losing economic security, and the threat of unfair competition for what few jobs there may be after the war, can produce enough explosive material for riotous activity on the part of both whites and Negroes. Of course, Axis agents, K. K. K., and what not, would certainly use this fear to further their own aims. They certainly contributed to the intensification of the riot; but the parents of Detroit's race riot were: job struggle, poor housing, lack of recreational facilities, demagoguery, ignorance, and disease. Unless we understand those facts when we contemplate the Detroit race riot, and our relationship to it, we are apt to lock up a few Ku Kluxers, Black Legionnaires, and criminals, and think that we have answered the question pertaining to race conflict in Detroit.

Housing, both public and private, in Detroit, has been built on the segregated basis. This means that the middle class whites have received most of the new houses built. Private builders have made little effort to help relieve the housing problem of Negroes. Public housing is apt to content itself by erecting a few projects for Negroes in the lower economic bracket, and by building a special project for whites in the lower economic bracket. The very idea of segregation in public housing is abominable to say the least. When put on a quota basis, rather than on a need basis, it becomes vicious. A good public housing program seeks to have people understand one another and to ally their interests for mutual benefit. Such thinking and feelings immediately begin to express themselves in the plants and in the market places. Billions of dollars are lost to industry, and to our whole American life, because of segregation and discrimination along the lines of race. When possible, housing programs ought to eliminate waste and follow a sound pattern of providing houses for people on the basis of need rather than on a basis of need plus color.

No one should assume that a program of non-segregation in housing is easy. It means education, a thorough understanding of the viciousness of segregation, and the necessity of integration if democracy and Christianity are to survive the severe test inherent in a post-war world.

The Detroit Police Department has kept a ratio of 1% Negro personnel, while the population ratio is 7.6% Negro. It seems senseless that this should be the case when one realizes that a subjugated and oppressed people function much better when they are represented among the law enforce-

ment agents of a community. Especially is this true among the Negro population of our country. In the South, where the great majority of Negroes come from, the law enforcement agents have always brutalized the Negro people at the least provocation. The Negro people bring into the northern community their resentment of the law enforcement agents based on their past experiences with law enforcement agents in the South, and react accordingly.

Industry too, must revamp its whole thinking about the employment of Negro Americans. Industry cannot survive the struggle that will ensue in a post-war world, if it continues its methods of exploitation by dividing people in the ranks of production on the basis of race. In an increasingly enlightened society, capital will have to face a great many more problems inherent in segregation and discrimination if the present policy is continued, than it would following a program of equality and integration of workers, regardless of race or creed.

As one looks at industry today, one realizes how difficult it is going to be to get this across to the captains of industry. Their thinking has taken the same pattern in this matter as it took in the problem of recognizing labor unions. The immediate hope we have here (and it is a secure hope) is that the people, both white and black, will see that our problems are not race, color and creed; but problems inherent in the structure of our economic system. When this vital fact becomes clear to the common people, the hate strikes against Negroes in factories will cease; the fight between white and black sharecroppers will be no more; Negro ghettoes and white slums will disappear; and indifference to the rising delinquency rate will give way to a program of decency and understanding for American children, regardless of their color.

* * * * *

Charles C. Walker is serving somewhere in the Mediterranean Area. In his letter of August 25 addressed to the Dean, Chaplain Walker says in part: "I have learned to appreciate the more simple things of life—green fields, trees, water, mountains and valleys. I have also learned to appreciate my fellow man from sharing his troubles and from hearing him laugh and sing. . . Please pray for me that I will continue, even though death and disaster are all around me. I desire to do my best to help live, and laugh and love."

Stephen M. Kelker is now serving as Rector of Christ Church, Episcopal, Kent, Ohio. Address: 325 N. Willow St.

And They're Saying . . .

A Public Symposium on the Race Question

Mr. X. . . 55 years old . . . Janitor for twenty-five years in a small city.

"The racial problem is due to too much trouble breeders without any learning that has meaning. This is caused by home backgrounds that are poor from a practical view, because they do not give God due consideration. The trouble is that the Church has been asleep. It should go all-out in search for a solution in order to really do the true teachings of Christ. Anyway, it is up to the local churches to do this because we have got to have first a local solution."

Mr. B. . . 23 years old . . . Teacher for one year in a large city.

"The basis of the present tension seems due to economic strife. Because of the great demand for labor, the black is able to compete with the white. Similar economic status means somewhat similar social status. The black naturally wants this; the white refuses to relinquish his superiority. The latter uses fair means and foul to maintain himself. The black counteracts. The result is increased tension, and as in any situation of this sort, blame is on both parties.

"The problem has deep roots in history. The Negro has been held down by the ruling class—the whites. The Negroes naturally seek opportunity for betterment— and the whites, just as naturally, try to maintain their previous status. Herein their attitude is un-Christian. The Negro in fighting back violently is also wrong, since such reaction is neither Christian, nor does it solve the problem.

"Although it cannot be disputed that race tension occurs more frequently and is of greater intensity in some parts than others, due to the mobility of the population, a local solution cannot satisfy. Race problems are now occurring where such would have been unheard of some years ago. However, there is a concentration of problems in various spots—defense centers in particular—where a greater effort must be made to correct the situation immediately.

"The stand of the Church is clear. She abhors the violence and attempts to stop it. She does not take sides with either party—since both are to blame. She should attempt to Christianize the attitude of both parties. She should see that both have equal opportunity, in the matters of jobs, wages, houses, food, education, etc., as far as is possible."

Mrs. S. . . 57 years old . . . Maid in small town for seventeen years. Raised in the south.

"There is trouble because there are poor whites that are jealous of the blacks. What we need is a national solution, because a local solution won't solve the problem. Ministers should preach concerning the problem, and the Church should stand solidly for tolerance and justice for all people, not only the blacks, but the foreign elements and all oppressed peoples. My solution would be laws for the South, and a greater practice of Christian ideals. I can talk about, pray, read, and live tolerance."

Policeman K. . . 43 years old . . . Lived in small town all his life.

"The problem's too hot. I can't say anything. But something needs to be done."

Miss G. . . 35 years old . . . Teacher for eight years in various communities. Southern background.

"The basis of racial intolerance is found in the individual. We have not learnt to get along well together as people and individuals. The national government and educational leaders are also to blame for the present crisis. The solution should begin with the individual. A local solution will not suffice. There must be equal opportunities for the masses of all colors. However, the Negroes should have their separate schools; they should not be allowed to learn in the same room as white children. As a matter of fact, separate churches, clubs, and organizations of all kinds are needed."

Mrs. C. . . 21 years old . . . Housewife . . . Lived for seven years in a large city.

"The problem is all caused by unequal standards. Lots of things are denied to the blacks. It all started when a few brought slaves to this country and denied them the rights of human beings. This started the Southern white to thinking that whatever he did was O. K., while the Negro had to show deference where none was due. If there is to be true equality for humans it can start in communities, but it has to become national before this trouble will be over.

"If you want to help this trouble, you got to explain when someone speaks of the Negro race as niggers, that some white people are worse niggers than Negroes. Negro is their race. Nigger can be applied to only a few Negroes, but also to some from all races. Nigger means a state of character, rather than race.

"I don't think the Negro cares to live in a white section unless a family gets very discouraged and disgusted with their own race. But what white person can be satisfied with the white race when we read in the papers of wars, rapings, murders, etc."

Mr. P. . . 23 years old . . . Theological student.

"The basis of the problem of racial intolerance, as I see it, is a lack of proper application of the Golden Rule. The reason for this is that men do not know what true Christianity means; it is the Jesus way of living toward one's fellow men. All of us are to blame for the present condition, because of our general lack of tolerance. Ultimately the solution of the racial issue must be on a national scale. A local solution might prove adequate for a short period of time, but we must not stop there. Men must learn exactly what to hate. The Church must take the leading role in any attempted solution, because next to the home it is the chief focus of society. A race-consciousless Church will produce a nation of social imbeciles. By helping others to see 'the light' in this matter, I can make my biggest contribution to generations of men, as yet unborn."

Mrs. D. . . 19 years old . . . College senior and housewife . . . Three year period of residence in College community.

"The basis of racial tension is not a real problem at all; it is purely psychic. Parents are to blame for this. If this sordid discussion had never been made an issue, we would not be bothered with race riots. I do not care what a man's color is. If an individual is nice I like him, and care not who knows it. A national solution would be nice, but, Sir, it will never happen here. . . Our best out is a local solution based upon decency and good common sense.

"The best that the church can do is to cooperate and serve as coordinator. Some minds the Church will never reach, and for this reason other agencies must be brought into play. The only solution I can offer is a willingness to share my ideas and life in a constructive way. Talk less about the issue and practice more true democracy is my suggestion."

Miss M. . . 42 years old . . . Farmer . . . Entire life spent on farm except for four years at college.

"This entire problem can be traced back to an emotional origin. It is for this reason that the black man has never been given equal opportunites. Ultimately the educators of this land are to blame, and they must supply the national solution by education of the young, and re-education of adults. This is the task facing both churches and schools."

Mr. F. . . 19 years old. . . Unemployed. . . Resident of a large city for nine years.

"This problem is caused by laws passed by white men. It was started in the South by agriculturists who were trying to keep up with Northern industrialists. Education on a national scale is needed to solve not only

this problem, but all problems that concern themselves with minority groups. It is necessary to change people's hearts to wipe out intolerance, and that change must come from within—it cannot be forced on people from without."

Reporters:

Paul Jay Acker — Frederick Burr Clifford
Robert Hendricks Budrie — Henry Beecher Hicks

Alumni News Notes

1938—Charles F. Sheriff who received his S.T.M. degree at Oberlin in 1938, also received his D.D. at Wittenberg in 1939. He has received about 1500 new members into the church during his ministry. Out of his twenty-two years experience at St. Matthews Church in Mansfield, Ohio, he would like to write an article titled: "How to Serve a Long Time in a Pastorate." Address: 420 Sherman Place.

1935—Charles Fisher is now a chaplain in the armed forces of the United States. Address: 366 Infantry; Fort Devens, Mass.

1943—Harry L. Dodge, minister of the Lake Avenue Community Church, Elyria, Ohio, was ordained for the Christian ministry by the Ohio ministerial body of the Church of God movement at Springfield, Ohio, Thursday, August 19, 1943.

Fletcher W. Edmundson received fatal injuries in a truck-automobile accident Thursday, September second, on the Pennsylvania turnpike en route to Hartford, Conn., for further study.

Katsumi Hirazawa began his return trip to Japan on the Swedish exchange ship, Gripsholm on September 2, 1943. Having completed his B.D. and S.T.M. at Oberlin in June he began work at Union on his Th.D. on a fellowship granted to foreign students.

(Continued on Page 29)

Too Hot to Handle . . .

THE "GOOD" people of America have uneasy consciences when they think about the question of the relation between the Negro and the "White." Through the pressure of law and public opinion equality of circumstance for both races has become fairly well accepted. Thinking people of both races, however, know that this is not enough, for our present accepted standard is a segregated equality.

Those of us who have uneasy consciences about segregation tend to one of two courses of action. Some of us try to ignore it by pointing our fingers to that territory below the Mason-Dixon line. This takes care of the situation until Jim Crowism is discovered in a New York School and the Mayor of the town tells the Negroes they are " . . . better off than they would be in Georgia." We who are responsible for the Detroit riot, the Hillburn School situation, and the discriminating restaurants can no longer point our finger at the South with self-righteousness. For the time being we must leave the South's problems in the hands of the liberal southerners who, by and large, are doing a better job than the northerners. They recognize their problem. We refuse to face ours—finding it much more pleasant to point out theirs.

The other course of action thus far has been to recognize the northern problem and to feel that for the time being we must be satisfied with equal *segregation.* After all, the followers of this course suggest, the subject is *too hot to handle.* Along with the policeman quoted elsewhere in this issue, these people are convinced that something must be done, but it is *too hot to handle.*

The principle of segregation has become the accepted principle in these United States. It is inherent in our Armed Forces. As far as rooming arrangements are concerned, it is inherent in our schools and colleges. It is inherent in our Churches. In Oberlin, Ohio, the Methodist Church and the Baptist Church have two branches. Careful, Congregationalists, the only reason you don't have a branch Negro Church is because there are very few Negro Congregationalists. It is still somewhat of a novelty for any of us to have a Negro in our home. It seems uncomfortably like a gesture when we have a Negro in a "white" pulpit. Segregation is not only inherent in our whole social system, but if you look deep into your own hearts you will find that you, as a person, accept the principle of segregation.

Equal segregation is the 'way out' for people who think the subject *too hot to handle.* Is anything too hot for the Amos's and the Hosea's of our generation to handle? Some of you had the good fortune to hear the stirring plea of Mordecai Johnson at Lakeside last summer. Nothing would be more fitting for the graduates and students of a seminary which was founded on the principle of freedom for the Negro than for them to be the vanguard of that new and higher morality . . . the elimination of segregation.

Dr. Stidley has suggested that there are times for radical action. This is one of those times, and the place is in our own minds and then in the Church. All of us, Negroes and Whites, can begin by refusing to accept the principle of segregation in our own minds. Most of us will be very much surprised when we discover how much this principle has conquered our souls. Then, united in this common cause, we can bring about the establishment of a committee in our various denominations to study the possibilities of *immediate* elimination of segregation. The Methodists have their General Conference in 1944, the Congregationalists have another nation-wide conference coming up next year, the Baptists are always meeting along with the Presbyterians. Study Commissions, at our united instigation, can be set up this fall. If these commissions have the earnest desire to do away with segregation in the Christian Church (North) I am sure we could get action at these various church conferences next spring and summer. There are times for slow, evolutionary action. This is not one of those times. No person could stand on the floor of any church conference and openly oppose the principle of non-segregation.

The subject may be *too hot to handle,* but as the policeman suggested, something *must* be done about the situation. The day of "Uncle Toms" and paternalistic white men is passing; let us substitute that philosophy with one of non-segregation instead of with Detroit Race Riots.

—LAWRENCE L. DURGIN

Who's Who

Fagley, F. L.—Associate Secretary of the Congregational Christian Churches —New York City.

White, H. A.—Minister Plymouth Congregational Church, Detroit. Member of Detroit Housing Commission.

Stidley, L. A.—Associate Professor Religious Education, Graduate School of Theology, Oberlin, O.

The Cambridge Platform - A Pattern of Free Church Life

Dr. Frederick L. Fagley

The *Platform of Church Discipline* adopted by the Cambridge Synod in 1648 is the basic document of free church life, not only in America, but throughout the world. The tercentenary of the adoption of this platform will be observed in 1948. The Platform is to the free churches what the Lutheran catechism and plan of church organization are to the Lutheran Church, what the Thirty-nine Articles and the constitution of the Anglican Church are to the Episcopal Church, and what the Westminster Catechism and Order of Church Government are to the Presbyterian Church.

The Cambridge Platform is significant, first, because it was the first declaration of independence on the part of the American colonists; and second, because it established a pattern for free church organization which has been developed not only in the Congregational churches, but also in the great family of free churches: the Baptists, the Disciples of Christ, the Unitarians, the Universalists, and a whole flock of churches of much later organization.

THE DECLARATION OF CHURCH INDEPENDENCE:

Many of the New England colonists came to America to escape conditions which they had found intolerable in England. They did not have a chart for the future. With the exception of the little group of Pilgrim Fathers, the colonists did not have any clear idea of church government, or, as far as that is concerned, of civil government.

They were English citizens, taking up residence in English territory, and they went on the assumption that the Common Law of England was in effect. But there was no civil state organized for them. In setting up the civil state they proceeded to elect their own officers (even governors), set up their own legislative machinery, establish their own laws and appoint judges. In all this they followed in the main the English pattern but adapted it to their more simple needs. For example, while in England a great number of crimes were punishable by death, in the colonies comparatively few were. The colonists' life and more primitive needs made it possible for them to ignore the great body of particular laws of England and to plan their own judicial procedures to meet their own special needs. But

the laws they made and the government they established were within the framework of the English Constitution and dictated, in part at least, by the provisions of their charters.

But the religious setup was not so planned. The first eighteen years, from 1630 (the date of the Puritan emigration to America) to 1648 (the adoption of the Platform), were the years in which the pattern of a new system of religious organization was slowly evolved.

These years of experimentation and crystallization in religious organization were as fruitful for our national life in some respects as were the years beetween 1781 (the close of the Revolutionary War) and 1789 (the adoption of the Federal Constitution). For this later period was devoted to the same processes and was directed to the same ends for civil government as were the experiments and the planning of the 1630-1648 period to the establishment of church government.

In fact the Cambridge Synod was the forerunner of the Constitutional Convention in 1787, and the Platform is to free church life what the Constitution is to free civil life. Freedom in the state was the natural and logical outgrowth of freedom in the church. It was in free churches in the years between 1630 and 1776 that the basic conceptions of free civil government were hammered out. In these free churches there was developed to a considerable degree the type of mind, the clarity of detail, and the courage of spirit that made possible the carrying through of the Revolution and its fruit, not only for America, but for the whole world.

These are sweeping statements and, as with all such generalizations, qualifications are necessary. The struggle for the free life goes far back in history as every student knows. There were sporadic attempts from the earliest recorded days to free men from the overlordship of those who had acquired power over the bodies, and often the minds, of their fellows. The seeds planted by the Greek thinkers and the Hebrew prophets and the leaven of Christian truth have always been at work in the memory and the thinking of mankind. The Lutheran Reformation was a product of these forces. That which took place in Germany and at Geneva shook the world, and the fringe of this movement was manifest in New England. Here the extreme form of the great movement towards freedom of the spirit found its expression. But, of course, the work begun by Luther, Calvin, and Knox found significant expression elsewhere.

The English movement towards Protestantism, in part political, in part ideological, had many roots and manifested itself in diverse ways. The southern colonists accepted the Anglican form, but assumed a degree of self-government, in part due to the absence of bishops, and in part, to the conditions under which they lived. The ferment of freedom which was at

work in New England was at work also in the South, giving Washington his basic ideology and flowering in Jefferson and Madison.

In the middle section, largely settled by Presbyterians and Lutherans, the forms of church government adopted by these American representatives differed widely from the European model. The Presbyterianism of Philadelphia is vastly different from the Presbyterianism of the established Kirk of Scotland. The conditions inherent in the primitive life of the colonies and the wide reaches of the new country stimulated a new growth, and all these elements, and others as well, manifested the same tendencies as were so apparent in New England. And the time came when all these were fused into one mighty force and the last vestige of foreign control was renounced.

While there were timid ventures toward freedom being made in all the colonies, New England was the hotbed for the growth of the ideals of freedom. There John Wise wrote in 1717 *A Vindication,* known later as "The Primer of the Revolution," and reprinted many times. It was a best seller for more than fifty years. From it Franklin drew much, not only many of his ideas but his language.

During all these years the Cambridge Platform was being constantly reprinted and was widely read and discussed. There is scarcely a book written in New England on church matters in the more than a century between 1648 and 1776 that is not replete with references and quotations from this basic document of human freedom.

It is interesting to note that the Cambridge Synod, made up of delegates from practically all of the churches then established in New England was the last general council of Congregational churches for more than two hundred years. For there were no councils that crossed state lines for a period of 217 years, between 1648 and the first great National Council of Congregational Churches which met in Boston in 1865. After this long period the church leaders found themselves going back to the Platform again and again. It is true that in 1865 it was thought wise to draft a new statement of the beliefs held and taught by the churches. But as far as church government was concerned the Council of 1865 found that the outline for church organization of 1648 had worked, was working, and was sufficient for the future. With a few minor adaptations, the Platform of 1648 is still the foundation on which free churches are built.

There has just been published by the General Council of Congregational Christian Churches a new edition of the Platform for the study of seminary students, pastors and all those who are interested in knowing the how and the why of freee church life. Plans are under way to observe in fitting fashion in 1948 the 300th anniversary of the adoption of the Plat-

form. This celebration will center in Cambridge, Massachusetts, and will be under the joint sponsorship of the Congregational Christian Churches and the Unitarian Church of Eastern Massachusetts, and Harvard University. It is expected that in the two years preceding (1946-1948) there will be study programs and publicity material available so that all our people may know what were, and now are, the fundamental teachings of the free churches and how those teachings based on vital religion underlie our theory and practice of civil government.

When has the world had greater need for a restudy of the basic ideas of democracy? Democracy has its rise in religion, it is nourished by religious belief, it is sustained by religious action. The rebirth of a new loyalty to democracy must be in a devout religious environment. To this worthy aim the celebration and the period of education preceding it are to be directed.

THE CONTENT OF THE PLATFORM:

The statement adopted by the Synod is a document of thirty-three pages. The first section is doctrinal. At the time the Synod was meeting in Cambridge (1646-1648), the famous Westminster Assembly was being held in London. This body had been called into being a few years earlier by Parliament to draft a form of church organization and a statement of religous teaching that should form the basis of the church life of England, to take the place of that which has been destroyed with the overthrow of Charles I. This Westminster Assembly was planned to be made up of representatives of all groups in England. Anglicans and Independents were appointed by Parliament, but the majority were Presbyterians, as Parliament was predominately Presbyterian. The Anglicans did not attend the Assembly but a few Independents did. Five of these Independent members were given the group name of "the five dissenting brethren," so persistent were they in their continuous opposition to the actions of the majority.

It was expected by the leaders in Parliament and in the Assembly that the constitution, creed, and catechism adopted at Westminster would become law for all churches, not only in England but in all English colonies as well.

There were many fears and misgivings in New England. The Puritan Movement in the colonies had taken a different line from that of their mother country. The church leaders enjoyed the freedom they had, and did not wish to return to a system of dictation, although now the threatened dictation was of Parliament and its subsidiary Assembly, rather than king and bishops, which they had come to America to escape.

When the results of the Westminster Assembly reached Boston early in 1648, there was great rejoicing. The Westminster documents dealt, first, with doctrine, and secondly, with the organization of the church.

Now the New Englanders were staunch Calvinists. To their joy they found the Westminster statement was simply a reaffirmation of Calvinism. When the contents of the Westminster statement were made known, the Cambridge Synod reassembled and quickly completed its deliberations which had hung fire for two years while church matters were being debated in England. The Synod proceeded to express its high approval of the loyalty of "The Reverend Assembly in England." The Synod leaders took the position that they themselves were absolutely loyal to Calvin and now that the Westminster Assembly had spoken emphatically concerning their loyalty to Calvin, they should be commended. To maintain their own dignity they did not simply approve word for word. They used a phrase "for the substance thereof" which through these three hundred years has been used again and again to express general approval without going into details. And that was one of the things these worthy men did not intend to do.

Having complimented Westminster on its orthodoxy and accepted the doctrinal part of the Westminster statement "for the substance thereof," they proceeded to state that they found themselves at difference only "on those things which have respect to church government and discipline." They must have taken a lot of satisfaction in framing this section. It was verbal camouflage, pure and simple, for as they were all Calvinists, the only source of difference would be in the question of church organization and government. They then proceeded to outline what they had thus labeled the secondary matters.

Their plan of church organization, based on the Scriptural record of the first century, provided, first, that each group of Christians gathered out of the world, covenanted together in Christ, formed a church. This church was complete in itself with Christ the head and all members on an absolutely equal basis. This church was not a branch of anything. It was not established for the people by bishop or board. The people themselves who made up the group had full powers. This absolutely autonomous unit might and ought to have a relationship to other similar units, but no one unit had the least authority over another.

Then the second of these "matters of church government" was the doctrine that under God all men are equal. The world has seen many doctrines of freedom, each established on its own foundation, but here the doctrine is based on the outright teaching that in the family of God, all His children are on an equal footing. They carried this teaching to its logical conclusion in their practice of ordaining their own ministers. It made no difference where the man had lived or what he had done or whether a bishop had laid his hands on his head in ordination or not. If he desired to

be the pastor of a church, he must first join it as a layman exactly as any other applicant for membership. Having become a member, he was eligible for election as pastor. If he were so elected, the moderator of the church meeting proceeded to ordain and install him.

The specific details of election, ordination, and installation have changed through the years, but the fundamental teaching persists: the pastor is ordained by a council acting in the name and by invitation of the church, and ordination now is for life. But the pastor is not elevated to a different level and he can resign from his ministry at will. He has his vote and only that.

Basing human freedom on a religious foundation has given the concept of human worth its divine content. And it was in this Cambridge Synod that this concept was first clearly stated. What was stated as a secondary matter has become the foundation stone of human liberty.

The third contribution to our common life by this Synod was the enunciation of the doctrine of the responsibility of the local church to the community in which it is located. All of these early churches were community churches. They were built by the community; they were autonomous; they existed to meet community needs. They were not branches established by some national organization to represent it in a community.

This doctrine of community responsibility has had all sorts of beneficent influences, first in the local geographical unit, and, as community life merged into national life, the church realized its duty for leadership in all measures for the benefit of the people as a whole. Such social pioneers as Washington Gladden, Walter Rauschenbusch, Josiah Strong, Francis Peabody, Peter Ainslie, Henry King, and many others have carried on the tradition so effectively championed by the sons and daughters of the free churches in 1776.

The fourth principle of the Platform had reference to the need of cooperation between these autonomous units. They realized that there were times and occasions when tasks were to be done beyond the ability and outside the field of the local units. For this they organized a plan of cooperation to accomplish a specific task by means of Councils. Their task had to be clearly stated in the Call and the Council set up in response to the Call was limited to the specific purpose for which it was organized. When the purpose was accomplished, the agency came to an end. What they dreaded was the setting up of some sort of continuing organization that would gradually limit their liberty.

For almost three centuries these plans have worked so well that they are held in high esteem. Through them countless tasks have been accomplished and by them a school of democracy has been maintained to the enduring benefit of our common humanity.

The Leaven Club--1943

The Leaven Club, a club consisting of the wives of Seminary students and faculty, will celebrate its forty-third birthday this November. Through the long years of its existence it has gone quietly on its way, not concerning itself with money-making or publicity-seeking projects but rather assuming the task of producing better ministers' wives.

To accomplish this momentous task, the Club has adopted a two-fold purpose: (1) to provide fellowship and recreation for its members and (2) to delve into the problems of ministers' wives and to gain insight and understanding of these problems. To achieve the first purpose, the Club has picnics, teas, tennis tournaments, and monthly meetings. These meetings are opened with a brief business meeting followed by a recreational period which may consist of anything from an evening of "Cooties" (which we played in July) to a devotional period (such as that planned for December). By such meetings we hope to become well acquainted with each other, forming friendships that will continue through the years.

The second purpose is to be accomplished by various methods and techniques. We have just concluded a series of weekly meetings during which time we studied *The Shepherdess* by A. W. Hewitt. (A review of this book may be found below.) At each meeting someone gave a resumé of a chapter or two, stimulating a lively discussion for the rest of the evening. These meetings proved tremendously helpful, and we came to the conclusion that ours is a great privilege—and a great responsibility. Like Leaven Club members before us, we have resolved to do our utmost to be worthy of the title "shepherdess." Our husbands heartily agree with our decision that our first responsibility is to our "shepherd," making for him a happy home in a Christian environment.

It is our sincere hope that the Leaven Club will become an increasing force in Seminary life, providing a real training for those entering the great "profession" of minister's wife. Toward this end we welcome the support and suggestions of Leaven Club "graduates."

—Isabel R. Butterfield

The Shepherdess. By Arthur Wentworth Hewitt. New York: Willett, Clark and Company, 1943. 193 pp. $1.75.

At last the job of a pastor's wife has been studied and set forth with suggestions that speak to wives of ministers in the lowliest and highest paths of service. Hewitt says in his preface, "in all the wide range of pastoral

theology, in all the long ages of church history, no book has ever been issued covering this theme." He has not only blazed a new trail. He has accomplished his task so well that the reader feels no impatience for further literature on the subject.

The Shepherdess is written in the readable, humorous, informal style characteristic of the author's previous books in the minister's realm. Consciousness of style and treatment drop away with the first pages, however. Hewitt's fourteen chapters are so full of understanding and wise words that each "shepherdess" must feel he is talking with her directly.

It will occur to the reader to wonder how a person not himself a minister's wife can so fully enter into the problems of the shepherdess. Mr. Hewitt's experience as a minister and a friend to many shepherdesses has obviously equipped him to speak to the parson's wife with authority and sound judgment.

The calling of a minister's wife is to Hewitt a whole made up of many intricate parts each of which requires careful nurture. He is indeed the "wise old bird" he professes to be when he encourages a shepherdess to be first lover, helpmeet, and homemaker. This lowest common denominator mastered, the minister's wife may add many other accomplishments to her credit such as public speaking, teaching, administrative duties, and the development of special gifts. The last chapter of Hewitt's book, entitled "The Care of a Shepherdess," is written for the minister to guide him in his share of the shepherdess' job. The suggestions and illustrations accompanying Hewitt's points are clear, practical, ever-helpful.

The Shepherdess is a companion to hearten the beginning shepherdess and enrich the experience of the practiced minister's wife.

—EUNICE KING (DURGIN)

(ALUMNI NEWS NOTES, Continued)

Edward H. Jones is the pastor of a four-point Methodist charge at Upper Sandusky, Ohio. He is willing to write an article for *The Oberlin Theological Review* on "Making a Circuit Effective." Would you be interested in reading such an article? Address: R. F. D. 5.

Harold M. Willman is serving as pastor of the Grafton Methodist charge. Address: Box 612, Grafton, Ohio.

1941—Theodore K. McDonald is serving as Minister in Education at the Collingwood Avenue Presbyterian Church, Toledo, Ohio. He is willing to write an article on "Values of Visual Education in Religious Teaching." Address: 615 Chatham Ct. (10).

Book Recommendations

Church Administration

McKeown, B. M., *Achieving Results in Church Finance,* Nashville; Abingdon-Cokesbury Press, 1942, 150 pages, 60 cents.

This little book answers concisely more questions about the financial problems of church management than any other I have read.

Seidenspinner, Clarence, *Form and Freedom in Worship,* Chicago: Willett, Clark & Co., 1941. 186 pages. $2.00.

A vigorous and stimulating affirmation of the need for a Christian Worship in terms of the modern mind and mood, which retains an historic sense and the feeling of the communion of the saints.

Hopkins, Charles H. *The Rise of the Social Gospel in American Protestantism,* New Haven: Yale University Press, 1940. 352 pages.

A detailed survey of the development of the social gospel since the Civil War. The author finds the social gospel to the efforts of the church to come to grips with the problems of the industrial revolution, a movement that has always been strongly religious and never merely secular as some would charge now.

—ORVILLE C. JONES.

Philosophy of Christianity

Kroner, Richard, *How Do We Know God?* New York: Harper & Brothers, 1943, 134 pages. $1.75.

Another exiled German thinker has begun to make a distinctive contribution to American religious thought. He is very hostile to the "empirical" or "scientific" approach to theology, so popular in this country, but he is less anti-rational than Barth or Brunner, and uses imaginative symbolism in a way that reminds us of Horace Bushnell. This little book gives the simplest and clearest exposition of his philosophy. It should be supplemented by two other books he has just published in English for fuller comprehension of his position: *The Religious Function of the Imagination* and *The Primacy of Faith* (Gifford Lectures).

Raven, Charles E., *Science, Religion and the Future,* New York: The Macmillan Company, 1943. 135 pages. $2.00.

A British theologian who is also a competent biologist writes of the relation between science and religious thought in a vein sharply different from Kroner's. He objects to these two fields of thought being sharply isolated from one another, urges that they make mutual adjustments, and protests against the tendency of Continental Christian thought—following what he calls "the strange and diseased of Kierkegaard" to revel in paradox and thus destroy the unity of truth.

Joad, C. E. M., *God and Evil,* Toronto: Ryerson Press, 1943. 350 pages. $3.00.

The publication of this book by the well-known radio philosopher and Information Please celebrity has caused a popular sensation in England, for he now acknowledges faith in God and sees truth in the doctrine of original sin, after professing an agnostic humanism for many years. In his Christology he still has great reserves about the traditional Christian teaching—very much like those of Hornell Hart in his recent controversy with Dr. Morrison.

Maritain, Jacques. *The Rights of Man and Natural Law.* Translated by Doris C. Anson. New York: Charles Scribner's Sons, 1943. 119 pages, $1.50.

An important statement of the Catholic doctrine of natural law in its relation to the ideals of liberal democracy. Those who fear that Catholicism always means fascism and tyranny in the political should read Maritain's reconciliation of Thomas Aquinas with Thomas Jefferson. Here is a form of ethical and political doctrine on which Catholics and Protestants can agree, and a platform of political idealogy on which they can stand in common opposition to the pure political realism that threatens to control the peace settlement. A comparison of this book with Lippmann's purely realistic treatment of "U. S. Foreign Policy"

would be most instructive. (Not of course that Christian thought is adverse to realism; but *pure* realism cannot rescue us from our disastrous implication in "power politics.")

—WALTER MARSHALL HORTON.

New Testament

Cardoux, C. J., *The Historic Mission of Jesus.* New York: Harper & Brothers, 1943. 400 pages, $3.00.

A thorough discussion of the eschatological teaching in the gospels in which the author attempts to synthesize the eschatological view-point with his own social assumptions by positing different periods in the teaching of Jesus.

Case, S. J., *The Christian Philosophy of History,* Chicago: University of Chicago Press, 1943. 221 pages, $2.00.

A veteran New Testament scholar and church historian discusses God and the historic process, criticizing from his own somewhat humanistic assumptions many of the theological interpretations current today.

Klausner, Joseph, *From Jesus to Paul,* New York: The Macmillan Company, 1943. 624 pages, $3.50.

A prominent Jewish scholar proves once more how completely Paul challenged the foundations of Judaism, and how impossible it is for Jews and Christians to agree without one or the other denying their historic position. Especially valuable for the treatment of Hellenistic Judaism.

Howard, W. F., *Christianity according to St. John.* London: G. Duckworth & Co., Ltd. 1943. 221 pages. 6s.

A new exposition of the Fourth Gospel by a British scholar who has made the book a life-long study.

—CLARENCE T. CRAIG.

The Dean's Book List

Board of Missions and Church Extension of the Methodist Church, *The Town and Country Pulpit.*

Outlines for worship services for an entire year, written by rural ministers for rural ministers.

Noyes, M. P. *Preaching the Word of God.* New York: Charles Scribner's Sons.

A significant addition to the long list of Yale lectures on preaching. Stimulating, illuminating, practical.

Booth, J. N., *The Quest for Preaching Power,* New York: The Macmillan Company, 1943, $2.00

This book is a fresh treatment of the basic techniques of preaching by one of the younger clergy.

—T. W. GRAHAM.

Philosophy of Religion and Christian Missions

Yang, Y. C., *China's Religious Heritage,* New York and Nashville. Abingdon-Cokesbury Press, 1943.

An interesting and penetrating discussion by a Christian Chinese of religious values and limitations in the great traditions of Confucianism, Taoism and Buddhism in China. Dr. Yang is able to set forth the meanings of Chinese culture as known from within. At the same time, as member of the National Christian Council of China and one of the Chinese representatives at the International Missionary Conference in Madras, India, he is able to view these meanings in the perspective of world-wide Christianity. His comparisons are stimulating, his style most readable.

—CLARENCE H. HAMILTON.

Books May Be Borrowed From Graduate School Library

Alumni who do not wish to purchase these books may borrow them from the Library of the Graduate School of Theology. There is no charge except for the postage, which is payable in stamps upon return of the books. Some other recent books which may be borrowed from the Library are listed below:

Ashton, J. N., *Music in Worship.* Boston: The Pilgrim Press, 1943. 232 pages.

Bell, B. I., *The Church in Disrepute.* New York: Harper & Brothers, 1943, 152 pages.

Breasted, Charles, *Pioneer to the Past; the Story of James Henry Breasted, Archaeologist.* New York: Charles Scribner's Sons, 1943. 436 pages.

Coe, G. A., *What Is Religion Doing to Our Consciences?* New York: Charles Scribner's Sons, 1943. 120 pages.

Farmer, H. H., *Towards Belief in God.* London: Student Christian Movement Press, Ltd., 1942. 252 pages.

Holtom, D. C., *Modern Japan and Shinto Nationalism.* Chicago: University of Chicago Press, 1943 178 pages. (Haskell Lectures in Comparative Religion, University of Chicago)

Höye, Bjarne, and T. M. Ager, *The Fight of the Norwegian Church Against Nazism.* New York: The Macmillan Company, 1943. 180 pages.

Latourette, K. S., *The Great Century in the Americas, Australasia, and Africa, A. D. 1800—A.D. 1914.* New York: Harper & Brothers, 1943. 526 pages. Vol. 5 of the author's "History of the Expansion of Christianity."

Wallace, H. A., et al., *Christian Bases of World Order.* Nashville: Abingdon-Cokesbury Press, 1943. 255 pages. (Merrick Lectures, Ohio Wesleyan University)

Weatherhead, L. D., *Personalities of the Passion.* Nashville: Abingdon Cokesbury Press, 1943. 183 pages.

A Parable for Today

Two men there were, who hearing the Master say, that he who would be considered a friend of God, must first befriend the lowliest of his fellows, determined to achieve virtue in this way.

Now the first of these men, renowned for his learning and wealth, was relieved that divine friendship might be so easily won. So he sent forth a slave to find a downtrodden member of a downtrodden race. For long hours the scholar conversed with the man discovered by his slave, for, although he was certain that the leopard could not change his spots, he hoped to learn why this individual was despised of men. And when the scholar had learned all that the man knew, he turned him back to the care of his slaves.

Now the second man, ignorant and poor, was sorely troubled by the commandment, for to him it seemed difficult of fulfillment. At long last, he decided that the lowliest of men must be the only slave that he possessed —and so he freed the man, and brought him into his house as a guest, and taught him all that he knew. And in time he came to understand and eventually to love his former servant.

And as the poor man triumphed over the scholar in the sight of God, so does love triumph over understanding, and understanding over selfish greed.

—ROBERT HENDRICKS BUDRIE

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